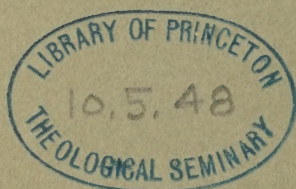


Nelson R. Burr

The Story of a Country
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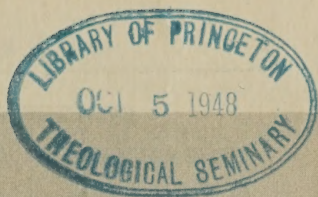
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THE STORY OF A COUNTRY PARISH

A HISTORY OF SAINT ANDREW'S
NORTH BLOOMFIELD, CONNECTICUT

Formerly Saint Andrew's, Simsbury

COMPILED FROM NOTES

By NELSON H. BURR, PH. D.

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CHAPTER ONE

THE ORIGINS OF THE PARISH

In Colonial Simsbury, houses lined both sides of the river and began to spread along Salmon Brook toward North Granby, and eastward into the Turkey Hills. The discovery of copper ore brought people into the present Copper Hill region of East Granby, and the North Bloomfield district then called Scotland. Miners and metallurgists were brought from distant Germany and England and the miners brought an alien flavor into the settled life of Simsbury.

Then came the question of churches and discussion over where churches were to be built.

On December 15, 1740, six hard headed Yankees signed a document which marked the official beginning of Saint Andrew's Parish. They notified their "brethren" of the First or South Congregational Society that they cherished the Church of England and claimed the liberty of worship granted by the law. They therefore clamy announced their intention to be freed from taxes to pay the Congregational minister and build a meeting-house on the other side of the mountain and protested against any proceedings to compel them. The six men who so boldly declared "we will not pay" were Ebenezer Loomis, Josiah Loomis, Jr., Daniel Fuller, John Eno, Sanders Moore and Samuel Beaman, Jr. Their defiance still appears in the first record book of the Congregational Church in Simsbury.

They acted immediately, too, and timbers were quickly pegged into the frame of a small and very plain church, without steeple or bell, at the north side of the old burying ground in Scotland. Encouraged by the speedy success of the first protestors, many others who loved the Prayer Book, or disliked the Puritan worship, began flocking to the little church. In less than three years twenty-seven heads of families and other substantial men declared for the Episcopal church. On November 18, 1743, thirty-three of them gathered in the house of William Eno and solemnly pledged themselves to the church.

The greater part of the parishioners lived east of the Farmington River and the mountain, in the neighborhood of Scotland, now

North Bloomfield. The signers of the pledge to support an Episcopal minister were: John Christian Muller, William Case, William Eno, Andrew Moses, James Case, John Eno, Jedediah Gilet, Nathaniel Bacon, Samuel Beaman, Sanders Moore, Timothy Adams, John Phelps, Rany or Ranaa Cossett, John Morphy (or Murphy), Damaras Tollar (Tuller), James Tollar, Daniel Morphy, Richard Roberts, Richard Roberts, Jr., Joseph Alderman, Joseph Adams, Philip Rand, Ephriam Stephens, Ross Frazier, Reuben Slater, Abraham Sidervelt, William Keebarts, Josiah Case, Jacob Tuller, John Tollar, Daniel Tollar, Maskel Bacon and Abraham Pinney.

Saint Andrew's was not, however, an exclusive club of Yankees, for among these names are German, French, Welsh, Irish, Scottish and Dutch.

While the parish continually attracted new members and built itself a "church house", it obtained also the land endowment or glebe, without which no parish was then considered established. The glebe, which has played a major part in the history of Saint Andrew's, was bought for £200 from Samuel Beaman on November 22, 1742. It comprised three "closes" containing fifty acres of land in the village of Scotland. The original deed dated November 1742, is kept by the parish clerk, while the Connecticut State Library guards a photostatic copy.

Within four years from the day when six men declared publicly their loyalty to Mother Church, the Parish of Saint Andrew's was solidly established, with legal recognition, a church, a glebe and at least thirty-three steady supporters; an island of Episcopalians in a Congregational ocean. The nearest Episcopal parishes were Saint Peter's in Hebron and Saint Peter's at Northbury, now the town of Plymouth. Saint Andrew's was the pioneer parish of the Episcopal Church in northern Connecticut, one of the first fruits of a great inland movement after about 1730. Before that time Episcopal churches in Connecticut were all close to tidewater, along the highroad from New York to Boston. The missionaries, sent over by the famous Society for the Propagation of the Gospel, founded in 1702, planted the Church at Stratford (1707), West Haven (1723), Fairfield (1724), New London (1725) and Poquetanuck (North

Groton) in 1734. As descendants of the original parishioners sought less crowded fields inland, the missionaries followed them and started new parishes at Newtown and Redding (1732), Hebron (1734), Waterbury and Derby (1737), Plymouth (1739), as well as in many other places at later dates. The Church was growing away from the "tidewater aristocracy" and appealing to the plain farmers and mechanics on back roads through the hills. Saint Andrew's was a sturdy growth from that new life which eventually scattered seeds of the Church all the way to the Green Mountains and the white waters of the Connecticut River.

CHAPTER TWO

THE CLERGY AND OTHER MINISTERS

I.

THE COLONIAL CLERGY

From their first declaration of loyalty to the Church, we know that the forefathers of the parish were already seeking a priest. When threatened with imprisonment for their refusal to pay taxes to support the Congregational "Standing Order", they turned to the patriarch of the Church in Connecticut, the Reverend Doctor Samuel Johnson, Rector of Christ Church in Stratford. He warned the Society of impending persecution and came to comfort the little flock up in the hills. The people assured him of their love for the Church's liturgy and begged for a missionary.

Doctor Johnson never lost his early interest in "Cymsbery", as he called the mission, and did everything in his power to keep it supplied with a resident priest. Among the first to answer the call was the Reverend Theophilus Morris, pastor of the newly founded Saint James' Church at Derby. He visited Simsbury in 1741 and at a convention of the Connecticut clergy entreated them to assist him, so that the people of Saint Andrew's might have services at least eight times a year.

The call came also to Samuel Seabury, Rector of Saint James' in New London, the father of the Rt. Reverend Samuel Seabury, first bishop of the Episcopal Church in the New World. In 1741-42 he made twice the exhausting journey of sixty-two miles and return. On the second trip he met one hundred and thirty persons who were either "conformists" or desired to be taught the doctrine and worship of the Episcopal Church. They

earnestly besought him to persuade the Society to send a missionary, and showed so much unfeigned zeal that on a later visit he perceived "a great prospect of a flourishing church." His pleas for them were seconded by the untiring pen of Doctor Johnson, and by reports from other visiting clergy, especially Morris, Punderson and Lyons.

In the spring of 1744 the parishioners redoubled their exertions to secure a resident pastor. The wardens, William Case and John Christian Muller, wrote to the Society, reviewing the parish's remarkable growth in only four years, in the face of a lively persecution. They eagerly pointed to the prospect of large and speedy accessions from the townspeople, who were split into factions by the Whitefield "revivals" and disagreement over calling a Congregational minister. Many were disgusted by the endless bickerings and inclined to the Episcopal Church.

William Gibbs, 1744-1777

The persistent pressure from all sides at last fairly compelled the Society to establish another mission in Connecticut, for Simsbury "and parts adjacent." The favorite of all the New England clergy, for appointment as the missionary, was young William Gibbs. He accordingly went to England for Holy Orders and was ordained deacon and priest by the Bishop of London, diocesan of the Episcopal churches in America. On September 27, 1744, the Society's secretary wrote to Doctor Johnson and to the wardens and parishioners of Saint Andrew's, announcing his appointment as missionary at Simsbury, with a salary of £30 a year. The Society, following its wise policy of making the people do something for themselves, insisted that they should contribute £20, the profit of the glebe, and at once build a rectory.

The first settled pastor of Saint Andrew's Church was joyfully welcomed and his first report to the Society, dated at Simsbury on June 26, 1745, drew a cheerful picture of the parish. Since his coming he had baptized eight children and brought twenty persons to the Holy Communion, and the church was in a promising condition, with the prospect of "a great increase in time."

Like all the other widely scattered Episcopal missionaries in New England, Gibbs was overburdened by the necessary calls for his ministry that came from little groups of

Episcopalians in towns near and far. His occasional trips to Middletown helped to lay the foundation of Holy Trinity Parish in that town. In the early years of his ministry, settlers were streaming into the new township of Litchfield County, and many were Episcopalians from the old parishes in Fairfield and New Haven Counties. Before 1750 he felt their appeal and endured the real hardships of long journeys to Litchfield, Cornwall and Salisbury. The Episcopal Church in Cornwall has long been only a memory, but the flourishing parishes of Saint Michael's and Saint John's bear witness to his toil in Litchfield and Salisbury.

Gibbs worked untiringly to plant the Church in Bristol, which then was the parish of "New Cambridge" in Farmington. Nine brave families there defied social ostracism and political pressure by declaring for the Episcopal Church, and Gibbs did what he could to cheer and support them in the inevitable clash with the "Standing Order." The unequal conflict ended with the breakdown of a noble mind, which began in the anguish he suffered in the discomfort of Hartford jail.

The spread of his ministrations aroused the alarm of the more partisan upholders of the "Standing Order", who resolved to annoy him into staying within the bounds of Simsbury. They found ample pretext by a rigid interpretation of the law, which gave freedom from church taxes to the Congregational societies, to Episcopalians, Baptists and others who could conveniently attend churches of their denominations. A determined effort was made in some towns, to have the act applied so as to prevent Episcopal missionaries from claiming exemption from taxes for small groups of their parishioners, outside of the towns where the churches and missionaries were located. The argument was that since they could not conveniently attend services, they should therefore be compelled to support the "Standing Order" where they resided.

Mr. Gibbs' reports to the Society fairly teem with such instances of petty persecution inflicted upon his little flocks in Cornwall, New Cambridge and Farmington. Sometimes his communicants only a few miles outside of Simsbury were forced to pay "rates" to the Congregational ministry.

His long journeys and hardships probably had weakened a somewhat delicate constitution, when the persecution visited upon his flock fell with brutal force upon him. One of the church wardens in New Cambridge was obliged to pay a tax to the parish of the "Standing Order", and Mr. Gibbs, to relieve him, sued the collector for the sum. He lost the case, and upon declining to pay the costs, was hurried to Hartford jail in a barbarous manner. That was in 1749. The shock, together with the nervous strain under which he lived, plunged him into a melancholy that grew worse until he became incurably deranged.

The pitiful collapse of such a fine missionary as William Gibbs is one of the saddest incidents in Connecticut's religious history. He lingered for many years, not dying until March 22, 1777.

During Mr. Gibbs' long illness the condition of the parish naturally deteriorated. Many seemed to lose interest and, by 1760 the situation was becoming so serious that some of the other Connecticut missionaries made valiant efforts to check the decline. The Reverend Samuel Peters, the peppery Loyalist of Hebron, visited Simsbury and strove to shake the disheartened from their "lethargy"—and few could do that better than he! The Reverend James Scovil of Waterbury, Northbury and New Cambridge, took time from his heavy duties to visit the mission; and Richard Mansfield of Saint James' Church in Derby lent a hand in the revival. Solomon Palmer of Litchfield repaid the debt of his parish to the faithful Gibbs, by riding over the hills to preach and break holy bread to the lonely and fearful flock. The venerable Doctor Johnson of Stratford and his successor, Edward Winslow, appealed to the Society to send speedy help to Saint Andrew's, and not in vain.

The people's response showed that at heart they still wanted to prove their loyalty to Holy Church. The visiting missionaries found workmen busy in finishing the church in a more comfortable and seemly fashion, and the people at last made a real effort to complete a glebe house for the pastor. They also engaged Mr. John Barnet and Mr. Roger Viets to read prayers and sermons every Sunday.

Roger Viets, 1763-1787

Roger Viets, born in Simsbury in 1737, in Turkey Hills, now East Granby, graduated from Yale in 1758. He was converted to the Episcopal Church, by his browsings in the college library. He retained his scholarly bent all his long life, and is said to have gathered the best library in Connecticut. He grew into one of those rare and deeply respected priests who fuse in themselves the qualities of scholar, pastor and missionary. His influence imparted much of that character to his nephew Alexander Viets Griswold, who in 1811 became bishop of the Eastern Diocese, comprising all New England outside of Connecticut.

He was a layreader from June 1759 until he sailed for England for his ordination in the spring of 1763.

Mr. Viets returned to Boston on June 26, 1763, and went to Simsbury on the old road through Marlboro and Rutland, officiating to little groups of Churchmen in those towns. His arrival on July 14th was greeted by an outburst of joy, and of gratitude to the Society for its favor and care. As he grew into his duties, Mr. Viets also slipped into a permanent place in the affection of his people, and partisan irritation disappeared. At first he was merely an "assistant" to Mr. Gibbs, with the very humble salary of £20 a year. As the old Rector sank deeper into mental darkness, the young curate assumed the full burden of that huge mission field. Not until Gibbs' death did he take the rank of missionary to Simsbury, Hartland and parts adjacent; but he had been earning it for many years by toil such as few clergymen of the Episcopal Church, even then, had to undergo.

He quickly found that it was expected he would interpret the "parts adjacent" very liberally. Simsbury alone would have been a large enough parish for any man of ordinary energy, as it then contained around 100 square miles, and when he came had 108 Episcopalian families, and that meant at least five or six hundred people!

The revival of the parish, under his ministry as layreader, had started a rapid growth of Episcopal sentiment in the northern part of town, now Granby. About 1762 another church was erected at Salmon Brook village and dedicated as Saint Ann's. The

Reverend Samuel Peters of Hebron, in a letter to the Society dated December 24, 1762, reported that he had recently opened it for worship, and requested a big Bible and Common Prayer Book for use in the services.

Saint Ann's of course was included in the Simsbury mission, and the Episcopal groups in other distant quarters of town demanded services, due to their inability to reach the church at Scotland every Sunday. Mr. Viets was soon obliged to give one half of his time to Saint Andrew's, one quarter to Saint Ann's and the other quarter to Turkey Hills (East Granby), Suffrage (in the present town of Canton) and various places outside of ancient Simsbury. In 1763 there were thirty-three Church families in nearby towns, who looked to him for preaching and the sacraments, and his ardent missionary spirit steadily increased the number.

The story of Viets' itinerant ministry is one of the most fascinating in the whole history of missions in the colonies. The priceless original record of his pastoral acts, in the archives of the diocese, reveals the almost incredible extent of his ministrations. From 1763 to Christmas of 1769 he celebrated the Holy Communion 85 times, at Simsbury, Granby, Hartford, Scotland, New Milford, Sharon, East Granby, Canton, Killingworth and North Gailford in Connecticut; as well as at Great Barrington, Lanesboro and Boston, Massachusetts. During the twenty-four years of his ministry his influence won adherents to the Episcopal Church in many places outside of Simsbury, including Windsor, Hartford, Wethersfield, Farmington, Harwinton, Hartland, Barkhamsted, Suffield and New Hartford; and in Sheffield, Westfield, Granville and Great Barrington, Massachusetts.

A determined effort was made to discourage his ministry in Great Barrington. On one visit there, before he had been settled a year, he was arrested in his vestments just after morning service, for marrying a couple — a privilege reserved for ministers of the "Standing Order." He was cast into jail for eight days, forced to attend court fifty miles from home, and to pay a large sum in fine and costs. Undeterred, he continued to go there and built up the flourishing parish of Christ Church, which erected the most beautiful and costly house of worship in Berkshire County. The Churchmen of Granville, also in Massachusetts, were equally zealous, and

petitioned for inclusion in the Simsbury mission. They attended his monthly service in Saint Ann's Church at Salmon Brook, and even contributed toward his support, although the greater part of them were "needy." The Episcopal churches of western Massachusetts owe a great debt to Roger Viets.

Requests for his services began to pour in from all over northwestern Connecticut. It is believed that as early as 1762, while still a lay-reader, he performed the first public service of the Episcopal Church in Hartford, at the old wooden State House. Christ Church Cathedral now dates its origin from that event. In hopes of his favor, the few Churchmen in lofty Hartland organized a parish, elected wardens and vestrymen, and petitioned the Society to be added to his ever-growing mission. He consented to officiate there now and then, and the town was annexed to his parish, to make him a legal minister and protect the flock there from being shorn by tax-collectors of the "Standing Order."

In the fall of 1766 he went on a western tour of about a month. He officiated fifteen times in various towns of Connecticut, Massachusetts and New York, visiting more than half of the Episcopal congregations in Litchfield County. This and other journeys convinced him of the dire need of a bishop in the colonies, and he always joined his brother clergy in their earnest petitions for a diocese in America. That very year he signed such a memorial with ten other missionaries in Connecticut.

His influence upon the two churches in Simsbury was like an electric current, stimulating the rather languid circulation of some old parishioners, winning many new ones, and shocking not a few opponents into silence.

Shocked by the large number of unbaptized persons he found in the mission, he made all speed to bring them to the font. He worked hard to inculcate a deeper sense of the sacredness and comfort of the sacraments. So deep-seated was the prejudice against sacramental religion, that merchants in the region could not be induced to import Prayer Books! and he had to contend with the perennial prosecutions against Episcopalians for church taxes, which kept up a sniping warfare against the mission.

An even more dangerous foe, was the rage for emigration to new settlements that prevailed in western Connecticut, especially when the end of the French and Indian War (1763) removed much of the dread of attacks from the north. Viets's letters to the Society frequently lamented the loss to his mission, when leading members abandoned their farms and trekked away for New York, the Berkshires or even Vermont. After the Revolution the stream swelled to a flood, as the people were overburdened by taxes and imbued with a restless spirit. Due largely to that movement, the parish in Hartland declined to practically nothing and finally died. The losses were barely made up by conversions to the Church, won by Viets's ardent missionary work.

The religious census of Connecticut in 1774 showed more than nine hundred Episcopalians in old Simsbury (the present Simsbury, Granby, East Granby and Canton, with part of Bloomfield). The amazing extent of his pastorate appears from his report of June 25, 1785, after more than twenty-two years in the field. Within a radius of twenty miles from his home there were then nearly three hundred Episcopalian families. The number of souls affected by his ministry must have run far into the thousands.

In 1768 he warned the Society that the colonial policy of the home government was making the Church unpopular, as being too much connected with Europe. Although he hastened to assure them that petty oppressions tended only to unite the parishioners, he was evidently disturbed. Two years later he noted that the less zealous feared to come out boldly for the Church, since the troubles between the colonies and Britain. By 1774 people were beginning to choose their sides in the impending conflict, and in New England the Episcopalian minority, long sustained by friends in Great Britain, tended to be Loyalist. Viets showed his own colors, in the proud declaration of his people's almost universal attachment to their King. In June 1775, when he already knew the news of Lexington, he solemnly informed the Society of his resolve "to continue firm in the Church of England and in performing all the Duties of my clerical Function, though it should be at the Expence of my Property, Liberty and even Life."

His last years at Simsbury were shadowed by the illness of his wife and worry over the

future of his children. In 1785 he received word that his salary would soon cease, as the Society was authorized to work only in lands of the British Crown. Appalled by the prospect of indigence, he entreated them to make some provision for him, by continuing his salary or recommending him to some employment or a pension. As the months passed, there seemed but one way open to him, as to other loyalist priests in New England — emigration to Nova Scotia, whither many had already gone. The thousands of Loyalists pouring into the province were founding new parishes, and in 1787 Nova Scotia became a diocese with Charles Inglis as its first bishop, himself an exile for the sake of conscience.

In that year Mr. Viets made his decision, aided by the Episcopalians at Digby, who begged the Society to appoint him as their missionary. There he resided as rector until his death, August 11, 1811. He left a holy memory and a large family, whose descendants still flourish under the crown for which he would have given his very life.

II

THE LATER CLERGY

With the departure of Roger Viets, the stirring missionary period of the Simsbury and Granby parish came to an end. For Saint Andrew's and Saint Ann's the era following the Revolution was one of slow adjustment to the new conditions under an American bishop, and of quiet growth and church building. It may be said that they became less missionary and more parochial, settling into the routine of typical country churches.

Ambrose Todd, 1787-1799

The new era of the ministry was begun by the Reverend Ambrose Todd, who succeeded Mr. Viets in May, 1787, and who officiated until October 1799.

The most tangible evidences of his pastorate were the erection of a new church at Granby or Salmon Brook, called Saint Peter's, and the consequent division of the parish into two, in 1798.

Asa Cornwall, 1804-1812

After Mr. Todd's departure the churches depended for a time on supply preachers who gave half of their time to each parish. An effort to recapture Mr. Todd met with no success, and the pastorless condition of the

churches evidently began to cause concern for their future.

In the summer of 1804 a determined effort was made to settle a rector, and the parishes joined in offering the position to the Reverend Asa Cornwall. They agreed to share his ministry equally, and Saint Andrew's voted him \$166.67 a year, ten cords of firewood annually, the use and improvement of the glebe and the right to cut enough timber to repair and renew the fences. We do not have the parish records of Saint Peter's, but no doubt the Churchmen in Granby did as well by him. On July 5, 1807, he was formally appointed "Rector of the Episcopalian Society in Simsbury and parts adjacent."

Mr. Cornwall served the two churches until early in 1812, when he requested a dismission.

Nathaniel Huse, 1815-1816

For several years, again, there was no settled pastor and the people looked about for occasional ministrations. They were unhappy without the guidance of a steady shepherd, and in 1814 consulted "about finding and employing a priest." When spring came and they found themselves still pastorless, they baited a tempting hook for the Reverend Nathaniel Huse, who in December agreed to serve for a year, with a salary of \$500. and the use of the glebe.

Aaron Humphreys, 1819-1820

With the election of Thomas Church Brownell as bishop in 1819, a great forward movement began. The new current reached Simsbury, and in April 1819 the people made a renewed effort to obtain a settled rector, and ordered the circulation of subscription papers to meet the expense. They secured the services of a diocesan missionary, the Reverend Aaron Humphreys. He remained with the churches for about a year, and the records of 1820 mention him as "Rector." Bishop Brownell visited Simsbury and Granby, encouraging the people to make a worthy sacrifice for the great privilege of the sacraments, and in 1820 they presented a call to the Reverend Samuel Griswold of Great Barrington in Massachusetts.

Samuel Griswold, 1820-1823

Saint Andrew's and Saint Peter's agreed in making him rector, and the former in November 1821 voted to raise a special tax for his

support. In December of that year he was engaged again for another year, by both parishes. Bishop Brownell was pleased, and the churches seemed to take a new hold on life; for in August 1822 the bishop confirmed twenty-two persons at Saint Andrew's and fifteen at Saint Peter's.

Ransom Warner, 1823-1832, 1836-1856

This remarkable revival continued under the ministry of the Reverend Ransom Warner, a name still venerated by the old families who gather to worship in Saint Andrew's Church. He served the parish at two periods, 1823-1832 and 1836-1856 — the longest pastorate in two hundred years. He was born in Waterbury on May 6, 1796, died June 18, 1856, and was buried in Saint Andrew's Cemetery at North Bloomfield. Bishop Brownell ordained him deacon on December 29, 1822, and priest on November 4, 1823, at Christ Church (now Holy Trinity Church) in Middletown. In January 1823 he settled in Simsbury, living in the old "Todd House", and began to serve both Saint Andrew's and Saint Peter's. He continued until about the beginning of 1832, when he was called to the pastorate of Saint John's at Warehouse Point in East Windsor. So strong was the bond of affection between him and the Churchmen in Simsbury and Granby, that in 1836 he returned to them and remained their shepherd until his death.

His long ministry brought many changes to the parishes. The tendency toward declining population, due to westward emigration, continued and robbed the churches of many of their best supporters. The remaining members were thinly scattered over a wide region, from Bloomfield to North Granby and from Canton to Suffield, so that attendance was sometimes rather scanty. When Tariffville grew up as a manufacturing and trading center, the people tended to cluster there, and the establishment of Trinity Church in 1848 took many families from the two older churches. Saint Peter's, in fact, was so seriously enfeebled by emigration that after 1852 it was struck from the roll of parishes.

Mr. Warner in the early years of his ministry labored with a zeal worthy of his great predecessor, Roger Viets. On the first and third Sundays of the month he went up to Granby, on the second and fourth he served Simsbury. Whenever a fifth Sunday

occurred, he used to officiate at Case's Farms, Weatogue, Canton, Hartland or Southwick, Massachusetts. In 1828 the diocese made Simsbury and Granby one parish, which was confirmed by the churches themselves in 1832, and in 1843 Canton and Bloomfield were committed to the care of Saint Andrew's.

The accomplishments of his ministry, in the face of poverty and declining population, were astonishing. Saint Andrew's Church was moved from Doncaster to the old site at Scotland and rebuilt in 1828-1830, and both churches were repaired and refurnished. Saint Andrew's introduced heating in 1825, bought a new rectory about the same time, and later provided for better care of the glebe and the old cemetery at Scotland "or North Bloomfield." (See Chapters Three and Four.)

His success in holding his own against the persistent forces of decline appears from the fact that in 1847 there were still 150 families connected with the parish in Simsbury, Granby and Bloomfield; 125 communicants, and 35 usual scholars in the Sunday Schools. The great decline of Saint Andrew's came after the establishment of a new parish in Tariffville, and cannot be ascribed to any lack of zeal in one of the finest country pastors the Diocese of Connecticut has ever known.

Charles R. Fisher, 1856-1860, 1862-1866

Although for some time after his decease the rectorship was officially vacant, Saint Andrew's had a friend who took the parish under his care and worked hard. He was the Reverend Charles Richmond Fisher, always known as "Father", the rector of old Saint Paul's Church on Market Street in Hartford and city missionary of the Episcopal Church. He busied himself with raising funds to repair the church and helped to secure young lay-readers from Trinity College and elsewhere. Among them were D'Estaing Jennings, who served 1862-1863; Benjamin G. Whitman, M.A., of Hartford, who officiated in 1863-1864 and endeared himself to the people; and H. H. Oberly. In 1864 and 1865 services were conducted also by the Rev. William Woodruff Niles of Hartford, who became a professor at Trinity College and Bishop of New Hampshire.

S. Hermann, 1860-1862

The period from 1856 to 1866 was one of constant struggle against depression and

adversity. The Rector of Trinity Church in Tariffville, Henry H. Bates, was anxious to unite the two parishes and openly voiced his disappointment when the plan failed. An effort to effect it, in 1860-1862, apparently pleased neither party, and the rector, the Rev. S. Hermann, resigned. The brief experiment seems to have inspired the old families of Saint Andrew's to greater efforts in keeping the parish traditions alive, and the result was a new lease of life that has carried on to the present day.

William B. Colburn, 1866-1868

George Buck, 1868-1870

From 1866 to his resignation in April 1868, the Rev. William B. Colburn officiated as rector. Although the congregation had shrunk, attendance at services increased and real self-denial of the parishioners provided a new rectory, which was paid for within about five years. Much of the credit for that amazing accomplishment was due to the Rev. George Buck, who served as rector from 1868 to 1870.

George B. Morgan, 1870-1874

He was succeeded by the Rev. George Brinley Morgan. He officiated for the last time in Saint Andrew's on July 5, 1874. On the following Sunday the service was taken by the Rev. William L. Peck, and on the 19th there was no service. On the 26th the ministry was resumed by Frederick William Harriman of Hartford, a student at Berkeley Divinity School in Middletown, who served as lay reader until September 12, 1875, with the assistance of students from Trinity College.

C. W. Kelly, 1876-1880

For some time the parish had been trying to secure a resident rector, and in 1876 welcomed the Rev. C. W. Kelly, who served until his resignation at Easter, 1880.

Thomas O. Tongue, 1882-1885

After his departure, services were suspended for about a year, but in 1882 were resumed by the Rev. Thomas O. Tongue, who remained as rector until early in 1885. During the following summer the Rev. C. W. Kelly returned to carry on services for a time, but in the autumn the church was closed and no services were held for many months. From Easter to Christmas, 1887, services

were conducted by the Rev. J. E. Heald, Rector of Trinity Church, Tariffville. The Rev. Karl Swartz officiated for six months in 1888 and 1889, and inspired a new effort to revive the church. The people were very grateful to him and reported that "old and young seemed to have new life!"

Karl G. Reiland, 1893-1901, 1903-1905

From 1890 until 1900 the services were maintained almost entirely by lay-readers: Thomas B. Barlow, 1890-1891; J. B. Barlow, 1892; and Karl G. Reiland, who served while a student at the Berkeley Divinity School. Years later he became the famous rector of Saint George's Church on the "East Side" of New York City, where he quickly built up one of the first "institutional" parishes in America. He remained a lay-reader from August 1893 until his ordination as deacon in June 1901. Thereafter, excepting July 1, 1901 to May 1, 1903, he was minister-in-charge until 1905, while rector of Trinity Church, Wethersfield. He was assisted by two lay readers: Richard A. Edwards, July 1901 to July 1903; and Dwight W. Graham, June 1903 to 1906. While in charge of the parish he showed the same vigor for innovation that characterized the improvements to the building, already begun under Mr. Barlow, and left it far more comfortable and churchly than he found it. Today it is much as he left it, thirty-five years ago.

Lay Readers, 1905-1913

With his departure there came another long period of lay-reading, until 1913. During those quiet years the services were maintained by the loyalty of Dwight W. Graham, John Furrer, Paul Roberts, John B. Clark, A. S. Kean, C. H. Collett and Charles E. Craig. Paul Roberts is now the well-known Bishop of South Dakota. The period of lay services was one of quietly maintaining the parish for the small population around North Bloomfield. The congregation became stabilized at about twenty families, twenty-five or thirty communicants and some ten or twelve children in the Sunday School. The present custom of holding services only in the summer apparently began to gain acceptance during this period.

In 1913, for the first time in nearly thirty years, Saint Andrew's Church obtained a settled rector, the Rev. Samuel W. Derby,

who served also as rector of Trinity Church, Tariffville, until his death in November 28th, 1926.

Raymond Cunningham, 1929-

The present rector of the parish is the Rev. Raymond Cunningham, rector of Trinity Church, Sigourney Street, Hartford, who succeeded after Mr. Derby's death. Since that time the services have been carried on during the summer months by officiating ministers bearing the title of vicar and serving other parishes as well as Saint Andrew's. The first was the Rev. Percy F. Rex, who began to officiate as a lay reader on October 21, 1928, and was ordained deacon and priest while in charge. From 1929 to 1932 he was rector of Trinity Church in Tariffville, after which he became pastor of Trinity Church, Wethersfield. In July, 1932, he was succeeded by the Rev. Frederic L. C. Lorentzen, as rector of Tariffville and vicar of Saint Andrew's. During his ministry Mr. Lorentzen took a special interest in improving the living conditions of the tobacco workers on plantations around North Bloomfield.

Vicars:

Percy F. Rex, 1928-1932

Frederic L. C. Lorentzen, 1932-1936

Stanley F. Hemsley, 1936-1939

The next Vicar, who succeeded in 1936, was the Rev. Stanley F. Hemsley, who was also vicar of Saint Andrew's Church in Hartford. His service extended to 1939, when he went to Stamford as assistant at Saint John's, the largest parish in the Diocese of Connecticut. His place is now supplied by the Rev. Barrett Tyler, assistant at Trinity Church and Vicar of Saint Andrew's, Hartford.

Barrett L. Tyler, 1939-

Under this arrangement the ancient parish has displayed signs of another awakening. At times the number of baptized persons has risen to more than fifty, the families to over forty. With a growing population in Bloomfield, the constant services of a vicar may be expected to breathe new life into the church. The effects are already evident in extensive plans for repairing the building, and for a worthy celebration of the two hundredth anniversary.

CHAPTER THREE

THE "CHURCH HOUSE" SAINT ANDREW'S, SIMSBURY AND BLOOMFIELD

The First Saint Andrew's, 1740

The founders of Saint Andrew's Parish lost no time in building themselves a house of worship. The precise date when the building was "raised" is not known, but evidently was shortly after 1740. No complete description of the church has survived the passage of two hundred years, but it certainly resembled most of the other early Episcopal churches in Connecticut, which in simplicity differed by little from the ordinary Congregational meeting-houses.

It stood on the northern side of the old burying-ground in Scotland, practically on the present site, and was small and plain, never painted and never wholly finished inside.

Even after all improvements, the church was a most uncomfortable sanctuary, by modern standards. Of course, there was no basement, and in rainy weather the building must have been penetrated, through and through, by a damp chill. Heating a church was a thing undreamed of in the country. There is not the slightest mention, even of a crude stove, until the Rev. Ransom Warner's time, and the records convey the impression that the matter was discussed with something like awe.

The missionaries rarely mentioned the old church in their reports, and the loss of the parish minutes before 1794 shrouds it in obscurity. We know only that the first "church house" served the parish for sixty-five years. Without any of the embellishments of our modern churches, without even a bell to call the people, it seems to have been well filled except when heavy snows drifted over the rough roads.

As the parish recovered from the confusion and poverty of the Revolution, and as architectural taste improved, the people began to long for a church more like the classical houses of worship which in that period were replacing the crude, unsteeped meeting-house of Colonial times.

The impulse toward a new church grew stronger after the parishioners in Granby erected their new church called Saint Peter's,

in 1794-1796, and shortly afterward became a separate society. On December 1, 1797, a committee was chosen to take subscriptions to build a new "church house" in Simsbury, and nearly two months later another was named to select the site. Nothing more was done until November 30, 1801, when the meeting elected another committee to open subscriptions for a church to stand within forty rods of the house of William Adams, Jr.

No doubt there was more friction, for in the following February a parish meeting peremptorily ordered the destruction of all subscription papers. The reason for that performance is obscure, until we read a note of November 15, 1802, that parishioners west of the Farmington River and in Wintonbury (Bloomfield) should have their share of preaching!

The matter was revived in December, 1803, but again nothing was done, although about a month later another subscription committee was proposed. The business dragged along until the winter of 1805-1806, when things at last began to move — but not too rapidly. A meeting in December 1805, and two more meetings were necessary to "pitch the stake" for a site; and still another in February 1806, to choose a building committee for a church not to exceed fifty-two feet in length and forty-two in breadth.

The Second Saint Andrew's, 1806

The new site was nearly two miles south of the old one at "Scotland", in a region formerly called Doncaster, the name still given to a road running under the eastern slope of Talcott Mountain, on the western side of Bloomfield. The move undoubtedly was prompted by the recent division of the parish, which placed the old site very close to the boundary of Saint Peter's Parish in Granby. It was probably believed that Doncaster would be more agreeable to the widely dispersed parishioners in Wintonbury, Hop Meadow, Weatogue and Northington (Avon).

Work must have proceeded fast in the summer of 1806, as in the fall a committee was chosen to raise funds for painting the new church, and in the following April the parish meeting voted a tax of six cents on the dollar to finish the interior. At the same time it was decided to sell the old church and use the proceeds toward finishing the new one.

During 1807 and 1808 funds were raised to finish the interior and pay off the debt on the new building, and on April 19, 1808, the parish voted to request Bishop Jarvis to consecrate it.

The church of 1806, with some alterations and many improvements and new furnishings, is the simple, white house of God now standing near the old cemetery in North Bloomfield. It represents the real sacrifice and devotion of a parish which never was notable for its wealth but had a deep respect for the church.

For many years the records are silent regarding the church, but after 1823 the influence of the Rev. Ransom Warner began to effect some startling changes. In 1825 the women improved the furnishings and the parish meeting made a great concession to modern frailty by ordering stoves to take off the stabbing chill of winter mornings. As the village of Tariffville became an important manufacturing center, the members began to suspect that the location in Doncaster, far from the growing center of population, would endanger the parish's future prosperity. There was also a strong sentimental attachment to the old site near the glebe and the burying ground in Scotland. Therefore, with the bishop's approval, in 1828 the church was taken down, removed about two miles and rebuilt with some additions, near the old location and only about a mile from Tariffville. There it was reconsecrated by Bishop Brownell, who hoped the change would bring renewed energy — in which he was not disappointed. On that site, close by the graves of the founders, the church still stands.

One of the most vigorous pastors of the late nineteenth century was the Rev. C. W. Kelly, who in four years practically transformed the appearance of the interior. During the summer of 1876, \$375. was spent in repairs. In 1878 the old reading desk was remodeled; the Sunday School presented a black-walnut font with carvings given by George R. Warner; and the black-walnut chancel rail and reredos were completed. The black-walnut lectern was made in 1879. All these gifts are still used in the church.

The decade of the 'nineties was a period of almost continual effort to beautify the church and make it more worshipful. In 1890-1891 the Ladies' Aid Society of United Workers thoroughly renovated the interior at an

expense of \$250., and in the following year furnished cushions for the seats. A bell of 1000 pounds, made at the Meneely bell foundry in Troy, was hung in the tower as a memorial to the late Mrs. Caroline Phelps Warner, widow of George R. Warner, sexton of the parish for thirty-three years. In 1894-1895 stained-glass windows costing \$385. were installed, and the parishioners paid for painting the church, repairing the organ, procuring new Prayer Books, and a set of lamps, and shingling the horse-sheds. During the succeeding year the women of the parish made and paid for a full set of altar hangings, while the organ was again repaired and improved by new stops.

SAINT ANN'S AND ST. PETER'S, GRANBY

The church of Saint Ann, afterwards called Saint Peter's, in Salmon Brook, owed its existence to the new life breathed into the Simsbury mission by Roger Viets. The entire lack of parish records makes it uncertain when the building was begun. It was dedicated by the Rev. Samuel Peters of Hebron, on a visit to the Simsbury mission sometime in 1762, while Viets was in England for his ordination.

No description of the church exists and historical sketches of Granby fail even to mention it, giving the impression that the later building was the first one. Its name excites curiosity, as Episcopal churches named for Saint Ann, mother of the Virgin Mary, are rare in America.

The second church was erected in the 1790's; some authorities say as early as 1792.

The new church was named Saint Peter's and stood on the site of the old Library Association building in Salmon Brook village.

After 1852 Saint Peter's disappeared from the roll of parishes and the last report of services was in 1853. For some years the forsaken shrine stood unused, while the remnant of the congregation gradually fell into the habit of attending services at Trinity Church in Tariffville.

CHAPTER FOUR

GLEBE, BURYING GROUND, RECTORY

The Glebe

No Episcopal parish in the eighteenth century — and for many centuries before — was considered to be soundly established

without a "glebe" or land endowment. When the Society for the Propagation of the Gospel planted its missionaries in America, it expected the people to provide for the churches and clergy, by obtaining glebe lands and rectories.

When the parish was divided, Saint Andrew's and Saint Peter's agreed to share in the glebe. At that period Saint Andrew's was using its share of the profits to pay for preaching, when the departure of Rector Cornwall left the pulpit vacant. When Mr. Huse consented to become Rector in 1815, he was given full use of the glebe in addition to his salary of five hundred dollars — more than many a parson got in those days!

After the middle of the century the parish apparently began to doubt the wisdom of providing for the glebe from year to year. In 1858 an agent was given the right to "let out" the land for five years, and in April 1861 the parish meeting started the custom of electing trustees of the glebe, sometimes called the "Committee on the Glebe."

In 1913 the parish was approached by the Hartford Electric Light Company which desired to run a line of poles across the glebe. The Company offered to pay for the right and in addition to give the parish the privilege of a power line to the church or rectory, whenever desired. The agreement made in 1914 still holds good, and a power line has been run to the church. The area of the glebe is now about fifty-eight and three-quarters acres, as in 1916 the three surviving daughters of the Rev. Ransom Warner gave to the parish $8\frac{3}{4}$ acres, to be added to the glebe for the use of the Parish of Saint Andrew's.

The Burying Ground

Closely associated with the glebe and the church building is the history of the unusually interesting old "burying ground" at Scotland. According to an ancient custom, it was "laid out" within the bounds of the glebe land, and the first church building stood on its northern side. It is now one of the oldest cemeteries in the state still in use, and in it is the dust of hundreds of descendants of the original settlers in Simsbury, Bloomfield and Granby. Two of the most beloved Rectors of the parish were buried there: the Rev. William Gibbs, and the Rev. Ransom Warner, whose monument was given by the parishioners. One of the graves is that of the first Indian child baptized in the region.

As the parish about 1860 became more interested in taking good care of the glebe, a more devout feeling prevailed regarding the ancient cemetery. In 1866 and 1867 the new office of agent or superintendent of the burying ground was created. Thereafter the old families showed a steady sentiment in favor of keeping the God's Acre in decent condition: a complete contrast to the attitude of many rural communities.

The result was the formation, in 1913, of the Saint Andrew's Church Cemetery Association, to provide for perpetual care of the graveyard. It is now intended to erect beautiful memorial gates of iron, bearing the shield of Saint Andrew and hung on posts of gray granite: the gift of Mr. Charles A. Case, who gave also a fund for the upkeep of the cemetery.

Rectory

One of the conditions which the Society laid down, at the founding of the mission, was that the parish must punctually build a rectory on the glebe land for the Rev. Mr. Gibbs. But the years ticked away and nothing was done.

In the autumn of 1749 Mr. Gibbs frankly wrote that unless the "parsonage" were forthcoming in the near future, he would have to petition for a removal. By the spring of 1750 the house was no nearer building than ever, and he definitely sought an appointment to another place "southward." Came the summer of 1751 — and still no house; and Mr. Gibbs again opened his mind to the Society, saying he believed more people would conform to the Church, if he were only "well settled."

For some obscure reason — probably his exemplary patience coupled with ill health — he did not leave, but finally erected a home where he lived with his sister Elizabeth. It does not appear when he decided to provide for himself, but it must have been before 1762, when Elizabeth Gibbs informed the Society of the fact in a letter which did not reflect credit on the parish.

There was still no rectory, when the Rev. Ambrose Todd came in 1787, and he therefore built his own house, where he dwelt for twelve years. It is still standing on Hoskins Road and is the home of Mr. Philip Bush. His successor Asa Cornwall probably lived there. The Rev. Ransom Warner used the

"Todd House" during his long ministry, and when he came in 1823 the parish chose a committee to take charge of repairing it. They evidently bought it from Mr. Todd with a definite idea of keeping it as a permanent Rectory. In the fall of 1834 it was voted to sell the house, and in 1835 Mr. Warner bought it for his family.

After his death in 1856, the old "Todd House" passed to his heirs, and the parish was left again without a rectory. As the clerical services for about ten years were rather intermittent, there appeared to be no need for a house, but the parish's general revival in the 'sixties suggested the possibility of a resident pastor. Accordingly, in the early spring of 1866 a committee was ordered to select a site and erect a "parsonage" on the glebe land. In 1867 the Rector, William B. Colburn, announced the purchase of a "neat and commodious" house. It represented real sacrifice for the small number of families who still attended the church. In 1868-1869 they raised over eight hundred dollars for paying the debt, which was completely paid off in 1870. The house is still standing, on the Tariffville Road, opposite the home of Mr. Rollin W. Cowles.

The Rectory remained in the possession of Saint Andrew's Parish until 1910. As there seemed to be no prospect of ever having a resident pastor again, on March 19 the parish meeting directed Mr. H. W. Case to sell and convey the Rectory property for sixteen hundred dollars. In 1913, after the Rev. Samuel W. Derby became Rector of Saint Andrew's and Trinity Church, Tariffville, the joint vestries and wardens voted that the two parishes would co-operate in paying rent for his house in Tariffville. Since that time the officiating clergy have lived in the village or in the parish house of Trinity Church, Hartford, on Sigourney Street.

CHAPTER FIVE

PARISH LIFE AND AFFAIRS

We know little about the inner life of Simbury parish in early times; and in fact, not much more for many years after the Revolution.

Anyhow, most of the parishioners of Saint Andrew's and Saint Ann's were not of the "social set". They were busy with their farming and mining.

Gibbs and Viets repeatedly referred to the general poverty of their flock, and the latter even referred to the Churchmen in Granville as "needy". In 1765 about one quarter of the inhabitants of ancient Simsbury were Episcopalians, who owned less than one quarter of the taxable wealth. No doubt that fact largely explains their slowness in finishing the first church and building a Rectory.

The parish was not only poor, but was also continually weakened by emigration. As early as the 1760's many people deserted their old homes and went to southern Vermont, Litchfield County or New York.

In spite of every obstacle, the congregations in Simsbury continued to grow slowly but steadily.

A glance at the census figures from 1790 to 1840 reveals the trend. Between the first and the fifth census, Connecticut's population increased very slowly, and many towns were stationary or even losing ground. Simsbury and Granby leaked people like a keg tapped at both ends. In 1838, Rector Warner, appalled by the prospect, reported that the parish suffered continual losses by westward emigration. It seems surprising that under such conditions the churches even held their own; and the fact that they did, shows an amazing vitality of convictions and a great deal of excellent pastoral work. The reunion of the Simsbury and Granby parishes, in 1832, undoubtedly was intended to counteract the weakening influences and strengthen parochial ties. Until the rise of a new church in Tariffville, the policy seems to have been fairly successful.

By the 'forties a movement for a parish was growing in Tariffville, and in 1848 it was organized. Eventually the present handsome brownstone church was erected in 1874, and a fine parish house was added in 1936, through the generosity of the Mitchelson family. Tariffville had become the industrial center of the region, where roads and trade converged, and the new church seemed to be a perfectly logical growth.

The result, however, was fatal to the Granby church and nearly so to Saint Andrew's. As late as 1847, the united parish could boast of one hundred and fifty families and one hundred and twenty-five communicants in Simsbury, Granby and Bloomfield. In 1851 the Rector reported that the number

of families of Saint Andrew's had fallen to only twenty, the communicants to thirty-five, by the organization of Trinity Church in Tariffville. Significantly, there was no report that year from Saint Peter's, which vanished forever from the roll of parishes after 1852.

Firmly grouned on the faith and devotion of a few old families, Saint Andrew's struggled on and at times experienced real reawakening of zeal that has carried it to the present day.

Due to the loss of records and the scanty reports in the earliest Journals of the Diocese, we can know very little about the details of early parish life and customs. References in the letters of missionaries show that the feasts and fasts were as well observed as the wide dispersion of people and the many outside obligations of missionaries would admit. Sometimes Gibbs or Viets would be gone for several weeks at a time, on long tours to minister to smaller congregations, and the services of morning and evening prayer would be taken by lay-readers. Naturally the faithful communicants could receive the greatest sacrament only a few times a year.

Congregations often were very large, sometimes running into hundreds. Even in the earliest days of the mission, before Gibbs came, the Rev. Samuel Seabury preached to one hundred and thirty at Simsbury. There is every reason to believe that in Viets' time the congregations were much larger. In those days, and long after, families came to church together and each family had its own pew. Sunday Schools as we know them now were unknown, and children learned their religion by going to church and family reading in the Bible and the Prayer Book. Many Episcopalian families, far from churches, used to have morning and evening prayer, led by the father; and read the tracts which the missionaries scattered far and wide, especially on the frontiers.

On Sundays, when the missionary came, the people living far from the church would have to start at an early hour to attend service late in the morning. They journeyed over the rough roads on horseback for the most part, as carriages were not numerous until toward the end of the colonial era. The families at Granville must have spent several hours on the road to Saint Ann's, Salmon Brook, six miles away. The near and poorer

families walked on their own stout legs, which often were used to the rough plow land and the much going to and fro in the big kitchens.

Now and then the early records give us a hint of efforts to beautify the House of God or to procure some special decoration for feast-days. Amid the direct of records about subscriptions, taxes and repairs, it is startling and refreshing to discover a vote of January 1824: "that Mr. Roger Griswold be allowed to receive from the treasury of this society the sum of six dollars and twenty-five cents to remunerate him for the expenses he was at for tallow, &c, to illuminate the Church at Christmas." This suggests a Christmas Eve service, with the people streaming over snowy roads to the lonely church all glowing inside with candlelight.

With respect to music the parish records are completely barren until after 1800. But the priceless old organ, dating from the Colonial period and now preserved in the building of the Simsbury Historical Society, is witness that it was not neglected. The responses of morning and evening prayer and the psalms were undoubtedly sung, as was originally intended by the framers of the Book of Common Prayer. Every Episcopal church in the colonial period, had a "clerk" who either made or led the responses of the congregation; just as Congregational and Reformed churches had "psalmsetters" and choristers.

According to that ideal of popular worship, the parish tried to encourage singing in 1801, by voting fifty dollars to hire a "singing master" to conduct a singing school. In the spring of 1810 it was voted to choose six choristers for the succeeding year, and later records show that it became a custom long observed by the parish. Fifteen years later the parish meeting elected a committee to superintend the singing for a year, and in 1831 four choristers were selected. The custom of maintaining a singing school had a long and vigorous life, for in 1837 a Mr. Mosley was paid "for teaching our Singers." The ancient organ was retained until 1874, and was repaired and improved in 1862. The present one, acquired about 1874, was repaired in 1894-1896. In the latter year a paid organist was installed. At present, services are usually held only in summer, but there is a regular organist and a pumper.

Sunday Schools did not become active in the Episcopal churches until after 1815, and at first were largely for poor children who worked on week-days and so could not attend day-school. Not only reading and writing but also religion were taught by volunteer workers. As the public common schools developed rapidly after 1830, the secular teaching was gradually abandoned and the Sunday Schools became entirely religious.

After 1924 there are no reports of a school until 1930, when it had been reawakened by the Vicar, Percy F. Rex. Thereafter it flourished for about three years, in 1932 having as many as fourteen in attendance and three teachers. Since that date there has generally been no Church School, as the Episcopalian children in the neighborhood go to Tariffville. As the population about the church increases from the suburban development of Hartford, there may soon be a need for another revival of the Church School.

CHAPTER SIX

THE FAMILY TREE

Old Saint Andrew's is the mother church of a large family of parishes, most of which are still flourishing. This history has been written partly in the hope of recalling to them their descent from the little old church in the hills.

The family of Saint Andrew's has three great branches: one in Litchfield County; one in the northern part of Hartford County and western Massachusetts; and another in the Connecticut Valley.

Scarcely had the settlement of Litchfield County begun, when the Rev. William Gibbs began to visit the scattered Episcopalians there. As early as 1747 he was reporting visits to Litchfield, Cornwall and Salisbury, which at the time were practically on the frontier. His work at New Cambridge (now Bristol) was really a portion of his western itinerary. His work was later carried on by Roger Viets, Solomon Palmer and Thomas Davies, the two latter men being itinerant missionaries to the whole northwestern corner of the colony. Viets visited also New Hartford and Barkhamsted and even penetrated to New Milford on the Housatonic River.

Through the journeyings of Gibbs and Viets in Litchfield County the Simsbury mission assisted in the establishment of the

present parishes of Saint Michael's, Litchfield; Saint John's, Salisbury; and Trinity Church, Bristol. The parish at Litchfield became the mother of three other churches in that town, all still flourishing. They are Trinity Church at Milton, Saint Paul's in Bantam and Trinity Church, Northfield. Saint John's in Salisbury gave birth to Trinity Church, Lime Rock, and doubtless had some influence upon the origin of Christ Church in Canaan. Through old Christ Church, Harwinton, now inactive, Bristol parish was the ancestos of Trinity Church, Torrington, now one of the largest and most active parishes in the Diocese of Connecticut. The visits of Viets planted in Barkhamsted the seeds of an Episcopal church that formerly existed in the "Hollow" from 1784 to 1834. From it sprang two churches that still exist: Saint Paul's at Riverton and Saint James', Winsted. Episcopal influence around New Hartford, encouraged by diocesan missionary work, resulted in the founding of Saint John's in Pine Meadow.

The steady northward expansion of Simsbury mission has left its mark upon the Berkshire country. One of its first fruits was the founding of Christ Church, Great Barrington, from which several other parishes are descended.

In the 'forties Gibbs used to travel to Middletown to encourage a small band of Episcopalians. Within a few years the Society established a regular mission at

Middletown and the parish of Christ Church (now Holy Trinity) was organized. From it have come Saint Andrew's Chapel at Pamechea and Christ Church, South Farms. Influence radiating from Middletown aided in the founding of Trinity Church, Portland, and the Church of the Epiphany in Durham.

As early as the spring of 1762, before he went to the old country for Holy Orders, Roger Viets read the Prayer Book service at the old Court House in Hartford. From that event Christ Church Cathedral Parish traces its history, although there was no definite parish organization until after the Revolution and no church building until 1795.

From Christ Church, Hartford, has come a numerous progeny in nearly all the neighboring towns. Her daughters and grand-daughters are scattered over the city, East and West Hartford, Windsor, East Windsor, Wethersfield and Newington. Three of them are preparing to celebrate their one hundredth anniversaries: Saint John's (1841) and Saint James' (1843), West Hartford, and Grace Church, Windsor (1842). Saint Mary's in Manchester, an early mission of Saint John's, then in Hartford, observed the centennial in June of 1940. Few ancient parishes of the Episcopal Church in the United States can boast of a wider sphere of influence than old Saint Andrew's. It can claim to be the mother of that Church throughout Hartford County and many towns in Litchfield as well as Berkshire County, Massachusetts, and even some parts of Vermont.

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